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THE KOREA MISSION FIELD



SUNDAY SCHOOL RALLY

SEOUL

KOREA

CONTENTS.

	Page.
Notes and Personals	151
Notice	154
Book Notice	154
An Apology	<i>H. H. U.</i> 155
The Visit of the S.S. Commission	<i>Ed.</i> 155
Report of Christian Literature Committee	<i>Mr. Hugh Miller.</i> 157
Andong Bible Class	<i>J. Y. Crothers.</i> 160
The Problem of Free Medical Service	<i>Dr. Bowman.</i> 162
Union College, Pyeng Yang	<i>Dr. W. M. Baird.</i> 163
Notes from Yeng Byen.....	<i>C. D. Morris.</i> 164
A First Itinerating Trip	<i>Mrs. Ludlow.</i> 164
Women's Class in Seoul	<i>Miss Wambold.</i> 168
Revival in Chemulpo	<i>Mrs. Lawton.</i> 168
Severance Hospital Medical College.....	<i>Ed.</i> 170
Yeng Byen Schools	<i>Miss Dillingham.</i> 171
A Letter from Haiju	<i>Haiju Correspondent.</i> 172
China's Appeal.....	<i>L. H. U.</i> 174

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No. 6

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

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NOTES AND PERSONALS.

Mr. Shannon McCune, the new light weight champion of Syenchun station arrived at the home of Mr. and Mrs. McCune of that city on the 6th of April and at the time of his arrival tipped the meat scales at four and one half pounds. According to latest reports the young gentleman is rapidly putting on weight and expects to soon make the heavy weight class. Congratulations to Mr. and Mrs. McCune who are his backers.

Tempus fugits along, and the latest evidence to support this assertion is that Dr. and Mrs. Whiting of Chairyung have had to have Grandpa and Grandma printed on their cards. The cause of this startling innovation is a young lady by the name of Elizabeth Gillis who arrived at the home of Mr. and Mrs. Gillis on the 12th of April. We wonder whether the joy or the dignity of his new state will triumph and whether the next annual meeting will present to us a more frisky or a more sober Dr. Whiting.

Word comes to us that Mr. John Moore now in college in America, is anxious to come out to Korea as an associate missionary for three years after which he expects to return to America to take his theological course. He expects to then come back to Korea and devote himself to the country where he was born and to which his father gave his life.

Mr. Wilbur Avison returned to Korea during the latter part of April and is now acting as secretary to Dr. Avison and proving himself a valuable addition to the Hospital and Medical College force. All extend a sincere welcome to Mr. Avison and to many it seems not only pleasant but in accordance with the fitness of things to see him again in surroundings with which he was familiar before half the present missionary force had heard of Korea.

During the early part of April Dr. and Mrs. Avison and Dr. and Mrs. Underwood made a two weeks visit to Japan on mission business and while there had the pleasure of attending Dr. Motts conference with the Japanese missionaries and listened with deep interest to the problems of our sister missions. At the request of the leader, Dr. Haigh, Dr. Hamilton Mabie and Dr. Underwood addressed the conference. Mr. Gillett, Mr. Cynn, Mr. Yi Sang Chai and other leaders of the Korean Y.M.C.A. also visited Japan at this time for conference with the Japanese Y.M.C.A.

We have received word through the kindness of Mr. Kim Chung Sik of the Korean Y.M.C.A. in Japan that on the afternoon of April 12th, Dr. Mott spoke to an audience of some 356 Korean students in the auditorium of the Chinese Y.M.C.A. The subject of his address was "Temptation" and it was ably interpreted by Mr. Hugh H. Cynn. After the lecture 56 Korean students signed cards promising that they would study the Word of God and seek the truth.

We are deeply sorry to have to announce that on account of her health Miss Butts of Pyeng Yang has been forced to return to America. Miss Campbell accompanies her as far as Japan. Miss Butts, as readers of the Field will remember became very ill during an itinerating trip in the dead of winter and the doctors think that in order for her to regain her full strength she must return to America. Her loss will be felt not only by Pyeng Yang station but by the missionary work as a whole. We know that all join in earnest prayer for her speedy recovery and return to the work which needs her so badly.

In May Dr. Moffett, Mr. and Mrs. Rufus, Mr. and Mrs. Cable, Mr. and Mrs. Williams and Mr. and Mrs. Peerman, left for America, all but Dr. Moffett were on regular furlough.

During June, Dr. and Mrs. Hirst and family and Mr. and Mrs. McCune and family are leaving for America on furlough. We wish them all Godspeed on their trip, a happy furlough and renewed strength to give to the work on their return.

Reports of the Pyeng Yang Women's Bible class were published in the last number of the Field. We are now able to give the figures from some other stations that we were not able to secure before. Syen Chun reports 810; Taiku over 500; Chai Ryung 452; and Seoul over 500. We would like to tell you the results of more classes in other missions but these are all that we have heard from.

In another part of this issue will be found the enrollment for the coming year in the Pyeng Yang Academy and College. We would like to be able to tell everybody about the increases and good news from every school in Korea but no word has been sent us except from Pyeng Yang on this subject. We can report that the John D. Wells Training School in Seoul enrolled over 120 new students at the beginning of the new term thus more than doubling the enrollment of the previous year.

On the afternoon of April 26th, Mr. and Mrs. Thomas of the Oriental Mission working in Seoul, gave a reception to introduce to the missionary body the additions which their mission has received in Rev. and Mrs. Chaffin and Miss Blair.

Sunday, April 27th was observed all over Korea as a day of prayer for China. A request that this be done was made by the Chinese Government to the Christians in China. From China the word was spread to America and England and from England came back to the Salvation Army in Korea and word was then sent out as nearly as possible to all the stations in Korea. The request made a deep impression on all the Koreans and one said that China would surely receive a great blessing since all of God's people were united in prayer for her.

On April 29th the ceremonies and festivities attendant upon the completion of a complete "cycle" or 61 years by Pastor Soh were held in his home outside the West Gate, Seoul. We need not mention the success of the occasion as all who were there will testify to that. But what was striking and impressive to some of us was that on the platform sat Pastor Soh, one of the first elders, and later one of the first native pastors of the Presbyterian church in Korea. He was the moving spirit in the erection of the first Korean Church built entirely by the natives. His son was the first child in Korea to receive infant baptism. And along side of Pastor Soh on the platform sat his brother Mr. Soh Sang Yun, probably the first Protestant Christian in Korea. He was converted and baptized in China while on a business trip and returned to preach the Gospel in his country while the law condemning all Christians to death was far from being a dead letter.

We regret to have to announce that Mrs. Morton of the S. S. Commission has been lying very ill with small-pox at Mrs. E. H. Miller's home in Seoul. We are glad to be able to announce her recovery. We cannot however let the opportunity slip to point out to friends from home who contemplate visiting Korea the absolute necessity of being vaccinated before leaving America. We understand that Mrs. Morton was one of two or three of the S. S. delegates who neglected to be vaccinated, probably not realizing conditions in the East. We hope that none of our visitors in the future will have to suffer for a similar neglect of necessary precautions.

The whole community has been deeply shocked and grieved to hear of the death of the two children of the Rev. and Mrs. Coit of the Presbyterian Mission South, and of the very serious illness of Mrs. Coit following closely on their removal to the new station just opened by that Mission, in Soon Chun. In response to many letters and messages of condolence, Mr. Coit desires that the following be inserted in the Field:

"We wish to take this opportunity to thank our many friends in Korea who have shown such deep sympathy with us in our sorrow. Had it not been for the heartfelt prayers of our many friends we could not have borne the loss of our two little ones. Letters and telegrams have come from our friends both in and out of the Mission and these have comforted our hearts and strengthened our faith. We wish to express our deepest gratitude to God for the signal restoration to health of my wife, who was given back from the very mouth of the grave in direct answer to the prayers of native and foreigner. To God be all the praise and glory. These have been days of wonderful revelation of His grace and love and we ask the prayers of all that we may learn the lesson he has to teach us and be wholly His."—*R. T. Coit.*

NOTICE.

The Christian Educational Association will hold its regular annual meeting in Pyeng Yang this year, beginning on the evening of June 19th, 8 p.m. and continuing until the evening of the 20th.

R. O. REINER.

BOOK NOTICE.

A little book entitled the "Story of Salvation" prepared by Mrs. Curtis has been brought to our attention and we are glad to have the opportunity to make it known to the missionary body in Korea. It is in English and was prepared primarily to reach those who are so anxious to learn English but have no special desire to study or learn of Christianity. The Gospel story is lead up to by giving glimpses of the history and prophecy through which God prepared the way for the fuller manifestation of Himself and of His gracious purposes toward man as revealed in Jesus.

While this book may not be quite so useful in Korea as in Japan where it was first prepared we feel sure that many will find a use for it, perhaps as a text book for English either in Christian Schools or for use among those who come to us from the outsiders with requests for both personal assistance in English and for easy books in that language. It is possible also that a book prepared in so attractive a form might find a

considerable field of usefulness among the Koreans if translated. In its present form it is a paper bound volume illustrated with some eleven full page illustrations taken from famous engravings. The Book is published by the Methodist Publishing House of Tokyo and further information may be had either from them or from Mrs. Curtis herself who is now working among the Japanese in Korea.

AN APOLOGY.

In the last number of the Field there appeared an account of the Graduation of Nurse Hope Lee from the Po Ku Nyo Koan Training School for Nurses. In this account there were two or three mistakes for which the writer of this apology was responsible and for which apologies are hereby made. The heading of the account spoke of the Training School as being situated in Pyeng Yang. This is a mistake and we are informed by Dr. Rosetta Hall, of Pyeng Yang that the school is in Seoul. Again in the last paragraph it is stated that Nurse Lee has gone to assist in a Primary School, this should read Training School and was an error caused by careless proof reading on my part. Dr. Hall is anxious that it should not be thought that she was responsible for these errors and I hope that this will make clear where the fault lay. Lastly Dr. Hall did not desire to have her name signed to the article and I regret that this was done though as Dr. Hall did not say so at the time we could not know. Incidentally we should like all contributors to the Field to know that unless such a wish is expressed all contributors names will be published as we have had complaints for failing to do so.

H. H. UNDERWOOD.

THE VISIT OF THE SUNDAY SCHOOL COMMISSION.

In the first part of April, Sunday School Commission No. 4 visited Korea. On their arrival the party split up into divisions which visited nearly all of the more accessible of the Mission Stations in Korea. One lady member in doing this had a novel experience of in one day travelling by express train, rickshaw, chair, automobile, pony and walking. After these trips to the interior stations the members of the Commission gathered in Seoul for the meetings and demonstrations which took place there from April 19th to April 23rd.

On the afternoon of the 19th a great demonstration and parade was held by most of the Sunday Schools of the City in the grounds of the North Palace. Each school on entering the grounds reported its numbers to the marshals at the gate and the total reached almost 15,000.

Forming in the rear of the grounds, the procession wound its way forward to where a large space had been enclosed in front of the Stone Terrace of an old temple which was used as a platform. The many streaming banners and the thousands of men in snowy white with the women and children in their party coloured clothes made an impressive sight which cannot be estimated by either of the pictures published in this number. Still more impressive was the volume of sound which rolled out when the Lord's Prayer was repeated in union and when the hymns were sung.

Addresses were made by Mr. Heintz and another member of the commission which were ably translated by Pastor Hyun. The welcome



address to the delegates was made by the Rev. O. Kee Sun. Hymns by the Ewa Hak Tang Chorus, The Y.M.C.A. chorus, the Foreign Sunday School and by the Japanese Sunday Schools present, as well as drills and action songs, added to the beauty and impressiveness of the occasion.

On Sunday the members of the Commission were assigned to the different churches of the city, some of them speaking three or four times to interested audiences in different parts of the city. Monday and Tuesday afternoon the commission met the Korean workers in the Central Presb. Church in most profitable and interesting conferences. Monday evening a very important and interesting conference was held with the Japanese workers in the Japanese Congregational Church and many important questions were asked and answered on both sides. Later on Monday

night and on Tuesday night mass meetings were held in the large tent erected at the Pai Chai compound. Tuesday, morning and all day Wednesday the Commission met the Missionaries and the members of the Korean S. S. Associations, in the Y.M.C.A. building.

The visit of the Commission brought out in discussion new phases of Korean Sunday School work and brought it to the attention of the Commission and thus to the World's Sunday School Conference at Zurich. As delegate to the Conference from Korea, Mr. Hugh Cynn, President of Pai Chai Academy was appointed and is soon to leave for Zurich. Not least among the results of the conference was the impression made upon unbelievers by the meetings held all over the country and by the great demonstration in Seoul. We feel sure that this will not, however, be the last of the benefits secured by the Commission's visit but that we shall feel them for some time to come.

REPORT OF CHRISTIAN LITERATURE COMMITTEE.

MR. HUGH MILLER.

Your Committee feels that Christian Literature has not received the attention it deserves. This broad field of usefulness in the spread of the knowledge of God and in building up Christians in their most holy faith has hardly been touched.

(1). What literature is most urgently needed for the Christians? The books that have been published to meet this need are mainly of an elementary grade and books of a more advanced nature are the pressing need.

a). Of the devotional books that have enriched the lives of so many of God's people in Christian lands, we have none. We have no translation of the writings of St. Augustine, Thomas A. Kempis, Lancelot Andrewes, and the many others. We have nothing to correspond to the helpful writings of Miller, Murray, Meyer, and others, and until we have Korean devotional writers, adapted translations of these writings would be appreciated and helpful.

b). Helps to Bible Study are greatly needed. A translation from the Chinese of the New Testament Conference Commentary and few analyses and outlines have been published. Except for these and some books prepared and duplicated on the mimeograph for the use of theological students there is nothing. For advanced Bible students we need books on Christian Evidences, Apologetics and Systematic Theology, besides good commentaries. A glance at the available catalogs will show how little has been done under this head. Books on Sunday School work are needed.

c). Under the division of biographies we have only two,—the life of Luther and Dr. Hall of Pyeng Yang. This wide and important field is practically untouched, and the need of literature in this class is keenly felt.

(2). Books of a more general nature that are needed and that would be read by Christians and educated non-Christians may be mentioned :

A series of books of General Knowledge.

A general History. (We have portions of Sheffield's Universal History).

A Church History (in Popular style).

A series of books dealing with science in a popular way.

Books describing life, customs, and manners in other countries.

Christian fiction.

(3). For the less educated non-Christians we feel that stories with a purpose would find a large field of usefulness. A series of elementary evangelistic books introducing non-Christians to Christianity is greatly needed.

Korea has a far greater number of Christians in proportion to population than any other country in the Far East. The figures approximately are as follows :

	Christians.	Population.	Proportion.
China.....	700,000	400,000,000	1 to 571
Japan Proper	85,000	52,000,000	1 to 612
Korea.....	245,000	14,000,000	1 to 59

(The figures for China are taken from the British and Foreign Bible Society's Annual report, for Japan from the Christian Movement in Japan, and for Korea from Federal Council's statistics with the figures added from the missions not in the council.)

But though the proportion of Christians and those under Christian influence is so much greater here than in China or Japan Proper, the variety of books and the range of Christian literature in the Korean language is lamentably small compared with that in Chinese or Japanese.

The simplicity of the Korean language and its native script, together with its adaptability for all kinds of literature renders it the finest vehicle for the expression of thought in the Far East.

The fact that Koreans are not only a literary people, but that a new non-Christian literature is pouring in upon them makes it urgent that a full range of Christian literature be presented to the eager readers of this land. There is a revival of Oriental cults, and of thought towards the old oriental ideals, that make it necessary that books of Christian teaching and atmosphere also be prepared and circulated.

The field of Christian effort in general education work is becoming more and more limited, therefore education through Christian literature becomes more and more imperative. There are three influences that touch the Korean world at the present time :—

a). Old Chinese Ideals. b). New Japanese Ideals. c). Western

Thought. All of these entering into the situation make it more and more necessary for the production of Christian literature.

(4). What can be done to raise up able Christian writers both among Christian Koreans and among the missionaries?

a). We recommend the formation of a bureau of Christian Literature sufficiently equipped to meet the growing demands of Christians and non-Christians in Korea.

The preparation of Christian Literature has become too big a problem to be dealt with as a side issue, but this is the only method in existence at the present time. There is no satisfactory provision made for the regular production of books suited to the needs of the Korean Christians of to-day and to-morrow. There is not one missionary whose whole time is set aside for that purpose.

This bureau of literature should consist of two foreign missionaries, preferably one Presbyterian and one Methodist, with sufficient native help. This native help should include four men qualified in the following directions:

1. Versed in the Chinese classics, history, ideals, and thought.
2. Familiar with new Japanese ideals and literature.
3. Acquainted with modern ideas.
4. With the knowledge of English able to act as general helper in touch with foreigners.

These four men would be specialists. Other men would be required as copyists, obtainable at rather low salaries. The total native help would be equal in cost to the upkeep of one foreign married missionary. Therefore, the total cost monthly of this Bureau would be about ¥700 per month, or \$4,200 (gold) per annum, exclusive of office accommodation, furnishings, stationery, and incidental expenses.

We recommend that the Mission Boards represented in Korea be asked to meet this expenditure, placing it as a regular item in their yearly Budgets; otherwise there is little hope of stability in the work. We understand that this, too, is the view of the Tract Societies at home, for they feel that the Mission Board should bear the chief burden of preparation of Christian literature while the Tract Societies shoulder the chief load in printing and distributing.

The Bureau of Christian Literature should be a part of the Korean Religious Tract Society, and not a separate organization. We deprecate the institution of new machinery when we have that on hand that will serve the purpose equally well. If necessary, the name of that Society might be widened to "Korean Book and Tract Society."

b). We recommend that younger missionaries of literary promise be afforded time and facilities to develop their powers in that direction.

c). The institution of prizes for the best tracts and books on given subjects by Korean writers would stimulate native effort.

(5). What can be done to insure a wider and more effective use of the best literature already in existence?

a). We feel that every missionary and Korean minister and helper ought to acquaint himself with books published, so that reference can be made to them as well as to suggest them to their people. We urge that more attention be given towards encouraging the reading habit among the Christians.

Lectures on the literature now in existence should be given at the Training classes.

b). We recommend that a fund be provided whereby it would be possible for a specimen of each new publication to be sent to each pastor and helper. We do this so that they may profit by them, and be in a position to recommend them to their people.

c). It should be arranged for pastors and helpers to have in connection with their churches a small stock of books on sale and they should be encouraged to carry specimens and catalogues when travelling their circuits.

d). In the training of ministers emphasis should be laid upon the importance of having well read congregations.

e). There ought to be a Christian book room in the larger centers and especially in market towns. It would not be possible to make these self-supporting for some time to come, and therefore some plan of subsidizing must be evolved.

f). Exhibitions have been made by the Tract Society at several large centers during Bible classes and the people in attendance saw, in a measure at least, what books were for sale. More of this work can be profitably done with the co-operation of the missionaries in the stations.

ANDONG BIBLE CLASS.

The men's winter Bible class in Andong this winter was the largest and best ever held here. About 350 men studied in the five divisions and at night only one small corner of the church was left for the women. When making out the schedule of study, music was put the first thing after dinner, and rather a short time was allowed for that meal, but the local pastor said that would make no difference to the men who came from the country, as not half a dozen of them would eat dinner. They brought their own rice and prepared it at little open fires morning and evening, and slept in very overcrowded rooms at night. Another class with as big an increase would find us unable to accommodate it comfortably.

After this central class several smaller classes were held in the larger groups throughout the country, some people walking five miles each morning and evening in order to attend some of these. Many of the country groups report a largely increased attendance within the last few months. One of Mr. Welbon's churches on a recent Sabbath received 15 baptized members and 25 catechumens.

COLPORTEURS.

The colporteurs received a great stirring up after the class by the visit of a star colporteur from Seoul who came to show them how to sell books. Judging from the stories they tell, he would make a good book agent at home. People could not shake him off, and had to buy to get rid of him. He took not only money, but various articles in pay, providing he could turn them into money. Since that time the sale of Gospels has been some 10 to 20 times as great as it had been, while the sale of some larger books has fallen off, and less time is spent in preaching. The seed is being sowed broad cast in far greater quantity than ever before, and needs the prayers of the people at home that the harvest may be plenteous.

BUILDING.

Time has drawn near for work of construction on two more residences and a permanent dispensary. As we look back over the work of the station, it seems that the policy of the Southern Presbyterian church is good. They wait until the whole force of a new station is on the field before opening it, and then an experienced builder is put in charge of the building. Here men of little or no experience as builders have been put in charge of construction, with the result that the work for which they were fitted has suffered, and they have had to spend far more time in drawing up plans and making out orders than a man of experience in this line of work would have done. If to the cost of each building were added the salary of the clerical missionary for the time spent on plans, orders and bossing, the cost would mount up considerably higher than the audits show.

BLIND BOYS.

Two blind boys from this district were sent to school this spring. We were ashamed that our Board had no school to which we could send them—a place where they could learn some form of manual labor as well as to read with their fingers. Each year in Pyeng Yang there is a school for blind supported in a haphazard fashion. As we are forbidden to solicit funds for it at home, it must be supported out of our own pockets. As nothing definite could be promised us concerning this school we sent the boys to a home for the blind conducted by two English ladies, who are sending them to a Government school just opened this year. Before Christianity entered Korea the blind were nearly all sorcerers, as this was the only way they could get a living. They generally have remarkable memories, and some make good colporteurs, but other means of livelihood should be opened up to them, and the church should do it.

THE PROBLEM OF FREE MEDICAL SERVICE.

The evil of offering some thing for nothing as generally* practiced in our medical missions in Korea does not in my opinion conform to healthy economical principles of business such as should and must exist if the people to whom we give are to be made better by the giving, since it involves, not only the question of business, but involves a moral question as well.

From the earliest period of the practice of Medicine in Korea until now, the doctor even the native Korean doctor, has been the natural prey of the delinquent brother, who never feels obligated to pay a doctors bill or settle for a bottle of Medicine, not even the price of the bottle, nay more, some complain of being sick when not, in order to get a bottle, the Medicine being of no consequence since in truth there is no real ailment nor price exacted.

In these days when Medical Missions are being supported by funds from home it is possible that we are over looking a vital point by not encouraging a more systematic plan of exacting recompense from the Koreans. For the day is surely to come when the struggle for existence is going to be upon native Medicos, who will have gone out from Missionary institutions to practice Medicine amongst their own people who are not going to feel morally obligated to bear the expense of paying for such Medical service as they receive unless they are educated to do so. Besides what inducement is there to educate men for the practice of Medicine if the present method of free dispensing continues, unless the hospitals are to be perpetuated for the employment of these men at an increased expense to those at home, who are now supporting these institutions at great sacrifice.

In all justice to Missions and the men who are now in the process of education in Medicine it behooves all concerned to assail the dictum of ethics which places Medicine or any other commodity without recompense on part of the receivers.

Any system of education whether by word, act or precept that will encourage the idea that the doctors are to be regarded by a patient, as a necessary evil, employed in exigencies and paid when expedient, more often not at all, is to be condemned.

This idea already prevails amongst the Korean people regarding their own native doctors* and this is no less a truth as applied to foreign doctors, not because they do not know the difference, but because all doctors good, bad and indifferent look alike to them so far as paying one for service or Medicine.

Now that there is a rift in the clouds all will agree that the time is near when the Missions would do well if they would look into the matter of charging, if nothing more than a uniform nominal registration fee since there are different interests involved in the same field.

* The writer is mistaken, this practice is not "general" in all our missions.— Ed.

On this point it is possible that a sort of intelligence bureau through a committee representing all the missions would be the most logical way of establishing a central pay movement, this committee could formulate such inquiries to each Mission station as they may deem most pertinent to the question in hand, after due consideration and proper deliberation the central committee would be in a position to report on ways and means of carrying out some general plan for collecting money from patients. Such a bureau could do more in justifying a uniform pay system than would be possible, if undertaken by any one institution. The plan of exacting a recompense from patients, if universally employed by all would not savor of a financial boom to any one institution, but would rapidly change from a mere financial pittance to a proposition of Economics, based upon the element of moral self-respect, that would eventually eliminate the system of giving something for nothing.

DR. NEWTON H. BOWMAN.

NOTE:—Conditions referred to by Dr. Bowman are not true in all Korean missions. Several have already taken measures along this line.—ED.

UNION CHRISTIAN COLLEGE AND ACADEMY, PYENG YANG.

The academical department of the Union Christian College and Academy has started on a new year of work under very favorable auspices. New students are rapidly coming in. Among about 130 new applicants, are promising young fellows from Chunju, An Dong, and Fusan territory in the South, to Kangkei and Euiju in the North.

Nine Seniors will graduate from the College in June, making twenty-two who have graduated from the College. Almost all of these graduates are already engaged for some useful position. The Collegiate department of the school will open about Sept. 15th. A good sized Freshmen Class in the Fall is assured. A number of applications for admission to the Freshmen Class are already in from other academies. Principals of other academies, and other friends of students who desire to have them enter College in the Fall, should send in their applications at once in order to receive attention before the Summer. By writing in advance for information prospective students can be better prepared for entrance to the College before leaving their homes, and thus misunderstandings and disappointment prevented.

W. M. BAIRD.

NOTES ON YENG BYEN.

It was my privilege to spend from February 8th to the 20th in Yeng Byen, helping with the general class for the men of that section. We enrolled almost one hundred, and had a very profitable time. This Yeng Byen class was one of five general classes we have held this winter for the men on our Northern Districts.

During the year The Roscoe Y. Fairfield Memorial School for boys has been erected. Mr. Wachs, who has marked ability in the building line, has erected a beautiful granite structure that is a real credit to the city, and will, we believe, be a source of blessing to the youth in that part of Korea for generations. The building has a basement and two stories. All the people in the city seem to appreciate having such a school erected for them by a man they had never seen. It is to be regretted that the good brother, who gave the five thousand dollars to erect this beautiful building, did not live to see it completed. He passed to his reward a few months ago; but his investment, in behalf of Korea's youth, will help a multitude to a noble and clean manhood.

During our class a characteristic incident occurred which will illustrate a phase of our church life. At the opening of the class I missed the face of a young man who for years had never failed to be present, and I thought it was strange that he had not come. Later he arrived, but said that he could not study this year as he, and the two or three other men in his little group, had decided to erect a neat little tiled roof chapel, and as they had little money they were doing the work themselves, and were now busy getting it as far along as possible before the time for planting their crops. I then asked why he came, since he could not remain for study, and he replied that he came to escort some men from the newer groups who had never attended a class before and felt strange about coming alone. He would introduce these men, and after having them enrolled, he would return at once to work on the chapel building. I was much pleased to see such simple spontaneous devotion. *He had walked forty miles, each way, so as to have others study, although he was unable to remain himself.*

The farewell testimony meeting at the close of the class was one that will long be remembered. The topic was "Rejoicing in Hope," and a large number took part. As they departed for their homes it was with a firm purpose to be faithful to their trust during the coming year.

C. D. MORRIS.

A FIRST ITINERATING TRIP.

I had never been on an itinerating trip and when Miss Brownlee invited me, I was quite overjoyed. We left Seoul on a bright morning in March for Norumai Yol where Miss Brownlee was to hold a week's class. Our troubles began before we had fairly started, for Kimsie, our

cook missed the train and about ten minutes later strolled leisurely into the station. When we arrived at Ichizan, we found that we had about twenty *li** to walk. The day was ideal for tramping and if Kimsie had not had the lunch basket in her possession, there would have been no cause to complain.

After we had gone about fifteen *li* we found that we had two streams to cross and neither bridge or ferry. There we stood looking over into the promised land. The ice had partly melted and was floating around in soft black, oozy mud. I thought of "Eliza" crossing the ice in "Uncle Tom's cabin" and the barking of Korean dogs made it very realistic. Our Bible woman being a Godly soul and answering to the name of Kim Yun O. Pween said it reminded her of Moses and the Red sea. With these varied thoughts in our minds we started to cross. The slipping and sliding was awful. Miss Brownlee declares that as I grasped the hand of the coolie who was with us, I called him "Dear" and implored him not to let me fall into the river. The second crossing was no better than the first but at last we found ourselves at our destination.

How shall I describe it? Of all the forlorn places on the face of the earth this seemed to be the worst. The houses little bits of mud holes they were, nothing else. Instead of the usual Korean villages one sees from the train windows, with the houses huddled together in little groups, these homes were scattered all over the island. We seemed to walk miles every day and not get anywhere. Into one of these shacks we were invited and told that there would be our abiding place for the next week. We crawled in and found ourselves in one of the tiniest rooms I have ever been in, in my life. The only place where we could stand straight the family had kindly hung a shelf, and so we sat down to keep from bumping our heads on the roof.

About three in the afternoon our Kimsie came puffing in. We fell on her like famished wolves and while we were devouring the contents of the lunch basket, she suddenly discovered that Miss Brownlee's bed did not come with the load. Nothing would do but back to Seoul she would go to hunt for it. While there she told Dr. Ludlow that in all her life she had never been in such a place and that he should order me to come home. That night too tired to move, we threw ourselves on the humpy Korean floor and tried to sleep! The next day Kimsie appeared with the missing bed and said that I was to go back to Seoul. But although I had not burned my bridges, I had none that I could cross, and when I saw the missing bed decided that I would stay with Miss Brownlee and do my part. Mornings Miss B. taught the scriptures and I not being far enough along in the language to be of any use, listened. I had taken with me a good sized bag filled with ointments dressings, a few instruments and such medicines as I considered quite within the province of a nurse. We conducted dispensary almost any hour in the day and the way the patients flocked to us was amazing. One morning a heathen man called and complained of a large lump on the back of his neck the

* One *li* is 1/3d. of a mile.

pain of which prevented him from sleeping for two weeks. I had a fairly sharp scalpel with me and after washing the affected part with soap and water and an antiseptic, I plunged it in. The poor patient put his topknotted head, adorned with a silver pin, on my shoulder and wept like a little child and as such I patted him and it didn't seem funny until the next day. While that operation was going on you should have heard our Kimsie preach to him. She said "If you think that hurts, how much more do you think our Saviour suffered on the cross for your sins, You had better believe in him." He promised to think deeply over what she had said. The next day he appeared and said that he had slept all night. We told his sister just how to care for the wound, and he went away rejoicing. Kimsie certainly was a quaint character, never losing a chance to preach the gospel to all who called and guarding us as jealously as a mother her children. Sometimes the heathen patients would humbly say "Perhaps the 'pweens' wont see us for we dont believe" Kimsie would pipe up and say "Yes they will see you but you had better believe right now."

One day a woman came with a baby on her back. That poor little darling had a mouth shaped like a rosebud and the worst exzematous head I have ever seen in my life and I saw some pretty bad cases in New York during my hospital experience. I knew the only thing to do was to clean off that head before we could think of using an ointment. I started to do so and it was the worst task I have ever undertaken. I was about to give up again and again, but saw Miss Brownlee's lips moving in prayer. After admonishing her to pray so I could hear her. I started afresh. The odor was appalling, but Miss B. continued to pray in audible tones and I continued to remove the crust and at last we saw daylight breaking through. That baby's head was an inch smaller when that crust had been removed. We then applied the ointment and before leaving the island had the satisfaction of seeing a new and clean skin form in parts where the crust had been. We admonished that mother how to care for that baby in the future which she gladly promised to do. While there, I prepared a number of talks-on "The care of the baby" "Wounds and their treatment" "The chim and its dangers" "The value of salt solution" and gave them through Miss Brownlee who acted as interpreter. Never have I seen a more ignorant lot of women or any more interested than they or more eager to learn. After the first talk we had a quiz to see how much they had understood, (this was the next day) the answers came thick and fast and were correct. We were delighted. We gave several practical demonstrations and one afternoon we gave a small Korean baby its first real bath in true American style. The wee mite was so surprised that it forgot to cry. Some of the medical cases we did not feel qualified to treat and so sent them in to Seoul. We did a thriving trade for Severance hospital and kept a constant line going there for treatment.

One day Miss Brownlee and I sang "Jesus wants me for a sunbeam" in English. After that we had every kiddie on the island singing it and

they were not satisfied with the Korean words. English it had to be every time. Soon, even the men took up the refrain and warbled "a sunbeam with the others. Did we dare stick our noses out of our room, a child of almost any size would slip his hand coaxingly into ours and say in pleading tones, "a sunbeam." It is impossible to give the accent or the tone of voice here, but suffice to say they never pleaded in vain. Those dear children they were so shy at first, running like frightened rabbits if we spoke to them, but when they did make friends were as lovable and winsome as any child at home. We always had a dozen dangling at our heels.

One of our greatest hardships while there, was the drinking water. Salt nothing but salt. For some freak reason they have two weeks of salt water and two weeks of fresh. The Koreans told us that we came during the wrong two weeks. When we go back we will make sure to go at the proper time. We would go to bed at night to dream of nice fresh drinking water and awake to find nothing but salt. We tried drinking tea and coffee both hot and cold. But that was so bad as to be nauseating.

When the class was over how those women did plead for us to stay a day and play. They said that we had worked so hard. They would put study and work aside and give up the day to frolic. We were anxious to stay but we did want to go home and be clean once more, and have our food cooked in a kitchen that wasn't the residence of a bossy calf, to say nothing of getting all the water in Seoul to supply our needs within and without. So we left at noon, the women of the class-walking ten *li* with us. As we strolled along one of them remarked "This is just the way we are going to follow Jesus around when we get to heaven" Poor dear souls how glad we were for any brightness that we had brought into their lives. We left a handful of coppers to be distributed to the little ones who did so much toward making our stay pleasant. When we came to our streams instead of ice cakes floating in mud they were all water now with ice on each side. Off came our shoes and stockings and into the icy water we plunged. I was surprised that they did not hear our squeals in Seoul when our feet touched the ice and the ice water. When we arrived at the station four of my husband's daily letters were handed to me by the station master, so I found that I had not been entirely neglected. When we arrived home that evening our house looked like heaven and my husband reminded me of an angel he looked so good. Thus ended our week's trip and I leave you to judge whether it was worth while.

(MRS.) A. T. LUDLOW.

WOMEN'S CLASS.

Beginning on Feb. 25, the Presbyterians in Seoul held a ten day's Bible class for women. More than five hundred women came, half the number from the country. Many had come a long distance, carrying their food, on their heads, and the Bibles, and hymn books on their hearts. Some of them carried babies on their backs. Each one had the light of expectancy on her face, and one could see also a look of triumph as to difficulties overcome. It was touching to reflect that to many a woman this class was the brightest, most joyous thing she had ever had in her life. With this thought in mind, the teachers every day approached their classes with very prayerful hearts.

We taught them in ten graded Bible classes. Two Korean pastors, four Korean elders, all the twenty-eight members of our station, including the six foreign pastors, the three foreign physicians the treasurer, the married women and single women, had a part in the teaching. The classes were held in the new Central Church, specially constructed for such classes. The ease with which the work was done owed much to the wisdom shown in the plan of the building.

On Sunday, the second day of March, at two o'clock, we had a mass meeting for women. Forty women ushers, wearing with dignity their badges of office, escorted more than a thousand to seats in the church. A Korean sister from each one of Seoul's seven Presbyterian churches had a part in the exercises. Mrs. A. A. Pieter's was the only foreigner on the program. A Korean woman presided. Fifty girls from Miss Margo Lee Lewis's school sang hymns in purest soprano. A Korean school mistress played the organ. Fourteen Japanese Christian ladies and eighteen foreign ladies were present as guests; they were kind enough to tell us of their delight in seeing the poise and ability with which our Korean sisters conducted themselves. Better than all was the sense of God's presence with us. As one visitor said, "It seemed as if the very Spirit of God filled the church."

KATHERINE WAMBOLD.

REVIVAL IN CHEMULPO.

During the fall and winter months, as opportunity affords, Bible Classes are held on the different island circuits; but the larger class that meets in Chemulpo during the Korean New Year holidays is an event that is looked forward to by the church leaders from all of the island and the two mainland circuits adjacent to Chemulpo, as well as by the members of the city churches.

This year the class opened on February seventh, B. R. Lawton, Yi Ik-mo, pastor of the Chemulpo Church, and Yi Chi-sung of Seoul doing the teaching. During the first three or four days heavy and exceedingly

cold wind made it impossible for many to come from the islands, nevertheless the attendance was fair and the interest in the daily studies quite satisfactory. It was, however, in the evening evangelistic meetings that our prayers were centered, as we felt that many of our people had a knowledge of God's Word that exceeded their heart experience. The first three evenings Yi Moksa gave us some very direct and searching sermons; then Rev. John Thomas of Seoul, came to us for four evenings. The purity and power of the Gospel began to take hold of hearts, and the Holy Spirit deepened the conviction till many cried out in distress to be rid of the guilt and the power of sin. Some were reclaimed, many who had been church attendants or members for a long time knew for the first time the joys of experimental salvation, and some obtained greater victories.

Brother Thomas was obliged to return to his own work, and O Moksa, fresh from a revival in his own church at East Gate, Seoul, had the remaining five evenings. The Lord permitted the change of preachers, but carried on His work, so that nearly every evening witnessed the sobs of seekers and the rejoicing of those who obtained. Miss Miller did house to house visiting and gave much personal help.

There were several special causes for thanksgiving, but none greater than that for the definite character of the work done. The Gospel was so presented that all might understand where they were spiritually, and what their privileges in grace; consequently there were those who definitely sought justification, others as definitely sanctification, and the Lord was gracious unto all, granting the desires of their hearts when they met the conditions. Envy and bitterness gave place to love. Several gave up tobacco. All rejoiced to hear again, in confession and testimony, the voice of Kim Ki-bom, a former pastor, but who through continued sickness and absence from church, had drifted into a backslidden condition.

Immediately following the class, the District Conference was convened for a three days' session. Bishop Harris was with us a portion of the time giving some helpful addresses. Another interesting feature was the taking of a special collection for the Korean Foreign and Home Missionary Society. Some accounts of the work that is being done were given and then someone called for a collection. Each church takes up its collection for the Society, but this was to be additional, special. Sacrificial, joyous giving had right of way. Those who had no money gave of what they had. The collection table held several silver rings, a silver hair pin, a silk "chokori" and a practically new pair of good shoes, and this in February and given by a poor woman who seldom has anything better than straw shoes, 60.00 *yen* was raised and the people were happy, and truly so for the Lord loveth a cheerful giver.

OLIVE HARDY LAWTON.

SEVERANCE HOSPITAL MEDICAL COLLEGE.

On April 2nd the Third Graduating Exercises of the Severance Hospital Medical College were held in the South Gate Church, which is used as the College Chapel. Five students received the degree of M.B., and two that of M.D. Drs. Daniel and Hong presided as chairmen at the exercises and speeches were made by Dr. Currel and by the representative of the Government Hospital. Mr. Kwak replied for the graduates. A large number of Koreans, foreigners and Japanese were present, among whom was a representative sent by the Mayor of the city who was unable to be present on account of an important previous engagement.

The college has accommodations for about 100 but as the teaching staff is as yet not complete the number is at present limited to 60. The full quota of new students for the coming year has already been filled and work is well under way.

The Southern Methodist Mission now give part of Dr. Reed's time to teaching in the college but hope to soon be in a position where he can be allowed to devote his full time to this work. At the present time Dr. Reed's subject has been diseases of digestion. The Australian Mission are sending two doctors for three months each; Dr. Currel, who teaches Obstetrics and eye, ear, and throat subjects; and Dr. McLaren, who takes Neurology, children's diseases and refraction. The Methodist Mission is represented by Dr. Follwell, dealing with Respiration and Circulation and Dr. Norton, teaching Hygiene. Dr. Weir of the Anglican Mission is giving lectures on Helminthology, and incidentally in this connection we might mention that it has been discovered that many of the poorer classes have hook-worms. Dr. Oh of Kunsan has been transferred to take Anatomy and perhaps pathology. In addition to the regular medical graduates, the College expects to soon have graduates from the Dept. of Manufacturing Pharmacy.

Work in the Hospital itself has gradually increased and the number of patients treated during the last year was the largest in the history of Severance. In fact during the winter and spring quite a number were forced to sleep on the floor. The number of foreign patients has also been very large and there has never been a time during the past winter when there were not at least two or three of these, among whom have been some missionaries from Japan. The Hospital plumbing has been entirely renewed and a fine foreign kitchen installed, and as usual in Korea where one has to be a Jack-of-all-trades, this has meant considerable added work for the doctors. However results are what count and Severance can show the results.

YENG BYEN SCHOOLS:

For fear that some Korean missionaries may not know of our existence I am going to offer a few jots from Yeng Byen. There are things doing here even though we are not on the Railroad and are hidden from sight in the mountains. It hardly seemed so at times this winter for Dr. and Mrs. Miller have just returned after an absence of nearly three months; Miss Shafer has held several classes in the country and Mr. Wachs has been in the country at times leaving Mrs. Wachs and myself if not to uphold the interests of the station to at least hold down Nam San.

It is about schools that I particularly want to tell you because they are something new, that is, the buildings are. Mr. Wachs came to us a year ago at conference time assigned to the task of building a boys school, for the little Korean one was more than outgrown and a gift for a memorial building to be called the Fairfield Memorial had been sent for a school.

The work was begun in June. In August, Mr. Billings came to assist in laying the corner stone and the building was first used for the work of prayer services in January. After the Christmas holidays the boys moved in though the finishing touches were not all on. Quite a record breaking accomplishment for the Orient, is it not? The building is a square one of sand stone located on the mountain side behind our church. The two stone structures located together are the first objects to be seen on entering the city gates and are prominent from every quarter. Two large class rooms which can be thrown together for a chapel and a study whose view of mountain and wall girdled town would seemingly make study impossible, occupy the second story. Three class rooms and a large hall, the first, and a basement to be equipped for work room and shower baths, complete the building.

There is a present enrollment of eighty-five and the commencement exercises in March saw nine "po-tung"* boys receive diplomas and next year there will be a class of six to graduate from the "ko-tung."†

There are of course more requests for scholarships than can be granted and there is not much that a boy can do in a small town to earn his way through the school. So the missionary teacher and his wife have their hearts, hands and house full of would be and supposed to be self-supporting boys. Every one knows that it is no easy matter to think of indoor work for half a dozen boys when there must be servants as well. But I am sure you would award the prize to the ingenious missionary, house-keeper if you could peep into her house on Saturday and see Hi-Monie darning stockings; Pong Chookie doing miscellaneous patching; Hungie ironing; Tingi washing floors and little Gunie crotcheting a variegated afgan to keep warm the missionary baby's toes. There is also the janitor work in the school, house and church which is done by school-boys; and now that spring has come they are to begin to

* Primary.

† Grammar.

grade the new school yard. Mr. Wachs also has plans for an Industrial Dept. that will help a number more another year. Yeng Byen girls have not been slighted either for the walls of their new building, a memorial to Mrs. Harriet Biddle Campbell, are rising fast. It, too, is of stone and though not as large as the boy's school is planned to accommodate one hundred and fifty girls. It is hoped that it will reach completion as fast as its competitor across the valley did, and be ready for use in September, as the basement room of the Church now in use is poor accommodation for the fifty pupils now in attendance. Applications from boarding pupils for the new dormitory to be built within our wall have been made in sufficient numbers to fill it and nearly as many have been granted.

We are fortunate in beginning the new term with a new assistant teacher from Ewa Haktang. With the exception of the Chinese and Japanese classes, our faithful "Sunie sonsang"* has carried the work nearly alone this year, with what little help a new missionary could give.

It almost seems, as though after a year of uncertainty and delay, the hardest part of building is past, though no doubt there will be trying things enough yet. But I am sure that none of them can be so difficult as to be obliged to refuse the bright little girls, from the less favored places, who are begging to come.

GRACE DILLINGHAM.

A LETTER FROM HAIJU.

An English lady who came to Korea as an independant worker about a year ago and is now in Haiju serving with the M.E. mission there, sent the following letter to the editor of the Field on April the 23rd.

For some time I have been anxious to write to you, and tell you something of work here, for it is most interesting, and I think is worth telling about! But how the days do fly! It seems impossible to get all my writing in. There are so many friends at home to keep in touch with, and of course they do not appreciate a letter of a few lines, neither can I write one, with so much to tell about! So what with the dispensary work—so many new people to come in touch with there—and the other visiting and the lessons in the girls' school, and studying the language in the mornings, with my share of house-keeping, there is not much time left. I ought to say also—unavoidable interruptions—you know how it is!

My heart was just filled with joy last Sunday. In the morning

* Teacher.

service nineteen persons received baptism,* and fifteen new probationers came forward. One of them is in this house as servant, and his young wife was one also. In the evening service, sixteen persons were received into full membership, and it was so encouraging, because even during our short stay here, we know some of them to be living good Christian lives, according to their light. I visited one woman last week, who *ought* to have been baptized, but had been out of health and discouraged, could not study her catechism and was full of complaints. She brought out some of the well known sentiments we hear so often in mission work at home—*why* did she have so much trouble—*why* such sickness if God were good and kind, &c. I understood what she meant quite well, and added my little word to the Bible woman's talk. I prayed about her, and though protesting that she could not possibly come so far, on Sunday she came to service! It just seemed wonderful that it should be arranged for her to have that encouragement to go on! And to-day of course I felt I must be doing something, so arranged in my own mind to go and see her again. When I went to tell the Bible woman so, found that she does not really know how to find her way to the house—it is very difficult! she only came across it, as it were, in trying to find another one! So we are just thrown back on God, to Himself teach that awakened soul. Here, one feels so much more helpless than at home but it is not always the “doing” that is effectual, is it?

There is *much* to encourage us just now. The adult Sunday School has more than doubled in attendance during the last four months, and a new believers' and enquirers' class has been formed. I am helping the hospital Bible woman with this. *Many* of these come through the influence of the hospital in the first instance and attend the services regularly. Arrangements are being made to use the K.R.T.S.† records for Sunday Schools, and to create greater interest, in each class where two-thirds of the members are present *in time*, a small banner or flag will be put up on the wall above the class, and taken down if the attendance diminishes! Also, a flag is to be given to the class with the largest collection—this seems to be a feature of the S.S. here. There are in addition to this, badges or buttons to be worn by those who bring in a certain number of new comers, after these have attended a stated number of times. So we shall be a highly decorated Sunday School!

The new hospital is getting on well and will soon be ready for the roof. It is greatly needed, for the work grows fast, and I am afraid it will be all too small! There are between fifty and sixty patients treated most days, and occasionally more. These all have a Gospel message—for there is a hospital preacher for the men, and a special Bible woman for the women. Every day there is a little service held before the clinic begins, then afterwards the Bible woman and I speak personally to the women, and give literature to any who can read. We have some tracts with the syllabary on the back, and this enables some who stay for a time

* Some of the M.E. missions here baptize probationers but this does not mean full membership which is given later.

† Tract Society.

in the improvised ward, to learn to read. We have two encouraging cases of this since we came. When the patients cannot go into the service, the Bible woman and I sing, read and pray with them, sometimes teaching a little catechism. They talk to us so simply, and I have had some happy times there. I am so glad that we came when we did—for nurse had just time to get thoroughly into the dispensary work before Dr. Norton's Korean helper left for Seoul, and they have been so busy since. She is training two Korean girls in simple nursing.

Now I come to a *very* important item—the new church! I am quite sure if you saw the old one as we see it every Sunday, you would say that we needed a new one! it is packed and there is positively no room to grow! A few weeks ago, Mrs. Morris came over from Pyeng Yang, and after a little meeting of the station at Dr. Norton's house, we decided to break up the ground, which is already secured. We announced it at church, and early the next morning there was a gathering of church members and friends, on the hill where the new church is to be built, and after a little praise service, every body cut a sod—some more than one! The people are so enthusiastic, and money is being promised and collected, which with other indications, seems to point to the fact that the time has come to step out in faith. Everybody is helping, if it is only a little in some cases, even the school boys and girls—the latter are making a patch work coverlet to sell! Some who cannot give much money are giving work, and already many other members, including the pastor have worked two or three days on the ground. I hope (nay, I pray) that next time you hear from us, the new church, so sorely needed, will be begun.

CHINA'S APPEAL.

We have already noted on our first page the fact that on Sunday the 27th, of April, prayer was offered in nearly, if not every, Christian church in Korea for China. A cable message regarding this, sent to England by China missionaries, was from there wired to the Korean branch of the Salvation Army, and through Colonel Hoggard was forwarded to other Seoul missionaries, and by them wired as far as possible, to every mission station in Korea.

From the "China Press," we learn the text of the message sent by the Chinese Government, to all provincial governors and other high officials, within whose jurisdiction there are Christian communities, and also to leaders of Christian churches in China, both Catholic and Protestant. (The following is the text taken from the "China Press") "Prayer is requested for the National Assembly now in session, for the newly established government, for the President yet to be elected, for the constitution of the Republic; that the Chinese Government may be recognised by the Powers, that peace may reign within our country, that

strong virtuous men may be elected to office, and that the government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th, has been set aside as a day of prayer for the nation. Let all take part. Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese Christian forces of the nation."

China has been startling the world over and again, for some years, ever since the Boxer troubles, and we can well imagine how gladly all those martyrs would have borne all the agonies they suffered, to know, as indeed no doubt they now do, that China's government would so soon give public testimony to its faith in the one true God, as a hearer and answerer of prayer through Jesus Christ; and testimony also, in spite of all that is past, and all the libels of unbelieving foreigners, to the blessing which the Christian Church confers on the nation by its life in their midst, and to the purifying results of its example, as well as the power of its prayers.

No greater testimony to the worth and good results of foreign missions has ever been given, scarcely could greater be given. Natives know their own countrymen, better than any number of foreigners, be they travellers, foreign officials, or missionaries, can come to know them in a life time, and when the leaders of a government, not a secluded emperor, who knows little but by hearsay, but the representatives of a Republican government, who live among the people and are of them, pay such a tribute to these humble little communities, such a pitiful minority among the four hundred millions of their citizens, it is a cause for world wide rejoicing among Christians.

The local officials were directed to be present at these prayer services to testify in person to the attitude of the government and nation. The address of the representative of the President and of the Minister of Foreign Affairs is full of gladdening statements. To quote two or three, he said at the service held in Peking, "*It is the power of religion that is necessary to-day.*" "*The President and Mr. Lu realize that Christianity has done very much for China.*" "*The Christians' work, has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity may be promoted.*"

Perhaps it may be said that these paragraphs about China have nothing especially to do with Korean missions, but we hold that anything of such interest to the whole Christian church of the world, has very much indeed to do with Korean and all missions. It cannot help but strengthen the faith of every native Christian, of every Giver, Prayer, and Worker for missions, and of every missionary. No matter how humble your work, how, lonely your station, no matter how much opposition, indifference, ingratitude, or even hatred you may encounter, no matter, how great your problems and discouragements, no matter how Satan may seem to triumph, no matter tho' you die and never see the fruits of your work, *know from this how it tells.* Know that every

prayer, every sob, every word spoken or written, every moment lived for Christ, *shall bear it's fruit.*

Thousands of eyes are upon you, and your work; no slanderer can invent the lie that shall harm that work, no libel but shall recoil upon its author. You belong to the party that never surrenders, never fails, never falls back; you are under the banner of the one great Conqueror, you belong to the Kingdom that is swiftly to encompass the earth, to the Captain who is King of Kings and Lord of Lords.

You may be insignificant, and weak, ignorant, sometimes even fearful and discouraged, but remember China and the murdered missionaries, remember the globe trotters' stories of "rice Christians," and "useless missions" there, and then remember China a few years later, *as a Government, laying her tribute at the feet of Christ, as a people, awaking to the need for, and blessing of, the gospel and be glad.* Be ashamed of your discouragement, laugh at your problems, trials and difficulties, and with a song on your lips, a vision before your eyes, and God in your hearts, go forward.

L. H. U.